

PLEASE READ AND CIRCULATE.

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A QUARTERLY.

October, 1899.

THE FREE CHURCH

IN THE

LAND OF JOHN HUSS.

PUBLISHED BY THE

American Board of Commissioners for Foreign Missions.

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Address, CHARLES E. SWETT, Congregational House,
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A PERSONAL LETTER

DEAR FRIENDS.—There are over 300,000 Bohemians in the United States, and about 5,000,000 in the Austrian Empire. Their language is closely allied to the Polish, and we have not less than 1,500,000 Poles in this country.

These people are in the main Roman Catholics, and any work at home or abroad that looks toward their becoming liberal and enlightened is of immediate and practical interest to all Americans and Protestants.

As an incident of travel, I became personally acquainted with the work and the workers of the American Board in Bohemia, and particularly with Rev. Albert W. Clark, of Prague, Austria.

It was my conviction that the good people of America knew little or nothing of this successful mission of twenty-five years' standing in the heart of a Roman Catholic country, or of its great promise.

In view of the relations we now sustain to Cuba, Porto Rico, and the Philippines, as well as our own Roman Catholic population, it seemed to me that any light on the practical question of how we could best work with Romanists, would be well received and carefully considered.

This little Booklet is the outcome of that thought. The manuscript has been submitted to Dr. Clark and has received his approval. But, better still, this will be followed by a volume of about 200 pages, well illustrated, to cost not over \$1.00, in which the method, the spirit, and the story of this excellent work will be told by Dr. Clark himself.

Yours sincerely,

J. A. LANSING.

See announcement on page 23.

The Free Church in the Land of John Huss

A FEW FACTS

In the year of the landing of the Pilgrims, 1620, occurred the battle of "White Mountain" in Bohemia, after which a Catholic king and the Jesuits took possession of this then Protestant land — the home of that "Bohemian Brotherhood" in whose annals shine such names as John Huss, Jerome of Prague, and Comenius.

Ferdinand II, the Roman Catholic king, declared that he would rather have his country a desert than peopled with heretics; and suiting the action to the word, two thirds of the Protestant population were exiled or put to death — 36,000 of the best families being banished.

In November, 1872, two missionary families from America sang in the train as it drew near to Prague, the Bohemian capital, "Praise God from whom all blessings flow." Of the many difficulties ahead and of the two languages to be mastered, they were, in God's good providence, ignorant; but they were stirred and deeply moved with the conviction that God had called them to help in evangelizing this great and needy field. The only one of that group now in Bohemia, Rev. Albert W. Clark, sings the same good old doxology to-day, and rejoices in a work of which we, in this little booklet, chronicle a few facts, and tell some incidents that it will do any one good to read.

Twelve churches with fifty out-stations and over a thousand members, living in a hundred different cities and villages, bear witness that this work is of God. Nine ordained Bohemian preachers and twelve active and aggressive Young Men's Christian Associations, beside a goodly number of working deacons and elders, aid the good missionary. The adherents of the mission who attend its services would easily number four times the membership. A single Young Women's Christian Association is the sure herald of more, and a Rescue Home for the fallen was the only one in the Austro-Hungarian Empire from 1886 to the summer of 1899. Now there is a similar work in Vienna.

The publication work last year, in papers, tracts, hymns, booklets, etc., exceeded 3,000,000 pages of important literature, many pages of which find their way to Russia, and especially to the Bohemians of America; and a single girls' school, Krabchitz Seminary, the Mt. Holyoke of Bohemia, has well commenced the work so needed for women. Evangelists, colporteurs, and Bible women help to scatter the Word of God over five provinces, and, as they may, hold house meetings for family worship in many hamlets and homes. Persecution still meets them, but twenty-five years of patient work has done much towards giving a place in Austria to the

Free Congregational Churches.

By contrast, it may be noted that the present successful position of the American Board's mission in Bohemia has not been easily won. "If it had not been the Lord who was on our

side when men rose up against us, then the waters had overwhelmed us."

When in December, 1873, says Dr. Clark, our first hall in Prague was ready for Bible lectures, the chief of police was duly notified, in accordance with the law, that on Sunday there would be a lecture on "Loving One's Neighbor." He sent us word that no such Jesuitism could be allowed, and that he would never give his consent to any such Bible lectures. As this was our only method, under the law, of holding a public meeting, we were deeply cast down, and in our extremity betook ourselves to prayer. The next week, after most earnest pleading with God to open the way by the three missionaries, Schauffler, Adams, and Clark, we renewed our request at police headquarters for permission to lecture. The police director was very angry, but after some explanations granted permission "for just once," assuring us that his stenographer would be present and report every word uttered. Our prayers had been heard, the lecture was given, and the stenographer's report so impressed the chief of police that permission was again granted, and soon he became our friend. But permission in one city was not a grant for any other, and our way was made exceedingly difficult until 1880. The clerical papers circulated wild stories as to the nature of our work and the character of our workers. Socialism of the worst type was attributed to us, and on all sides the priests stirred up the authorities to hinder our entrance into town or village. So violent was the opposition and so fierce the persecution that the facts

with full proof were sent to the Evangelical Alliance at its International Conference in Switzerland, and that influential body appointed a committee of five to wait upon the emperor of Austria. As a result, in February, 1880, we were granted the right of "private meetings with invited guests," and in June of the same year the First Congregational Church in Austria was organized in the house of Mr. Clark.

Little by little the Austrian officials have come to see that we are the friends of good order, and that our adherents make them no trouble. One of our helpers, accused of disturbing the peace, was asked by the commissioner, "Are you connected with Mr. Clark?" His affirmative reply led to his immediate dismissal, with the comment, "We know that work!"

In one city in Southern Bohemia where we have now a goodly company of believers, our first preacher was arrested at the railroad station on his arrival; all his books, even his Bible, were confiscated, and he was thrust into prison for a week until his release was ordered from the Governor's office in Prague. One of the first fruits of our work in that city is to-day the pastor of a Bohemian church in St. Paul, Minn.

The Bible.

The Bohemians have a "Kralicka," or Bible, fully equal to our Revised Version. This is to the Bohemian language what Luther's translation is to the German and the King James' version to the English tongue, and was the result of fifteen years of

laborious study on the part of at least twelve of the best scholars of the sixteenth century. It dates back to 1593. The exiles of 1620 took this "Kralicka" with them.

"A long experience has shown me," says Dr. Clark, "that on the whole, the attitude of Roman Catholics here is friendly to the Bible, but that of the priests bitterly hostile."

"Get out of this shop or I will break your skull," said an enraged blacksmith to Colporteur Kaupert. Why this hatred? Was it a Protestant version he was offering? No, the Roman Catholic translation. The village priest had stirred the hatred of the poor blacksmith by his tirade, and his intimation that such an enemy of the truth as this Kaupert was not fit to live. Probably there is scarce a Roman Catholic pulpit in the empire of Austria that has not hurled its anathemas against these poor colporteurs. Thousands of New Testaments have been seized by the priests and burned in the last twenty-five years, but the spirit of the people is often represented by the young man who on purchasing said:—

"*This* time the priest will not get his hands upon it and burn it as he did my first Bible."

Many people fancy that they have a Bible when they have only a book of Bible stories with priestly comments, or a book containing a strange mixture of stories about the saints, with prayers to the same, or recounting the calamities that have befallen those who have doubted the power of these saints to preserve them.

One who reads the following Roman

Catholic prayer can readily understand that to encourage people to buy God's Word meets with sharpest rebuke from priest to archbishop : —

O Mother Virgin ! Mother of my God, let me be entirely thine ; thine in life and in death. O Mother most powerful, help me ! Thou wilt help me, O Mother of mercy, O refuge of sinners, O God of salvation !

The Laws

with reference to the selling of the Scriptures are very strict, and our seed sower is not allowed to sell or give away except under special regulations. To sell a Bible you must do it by subscription, so the colporteur must take the order and forward it by post. One who sells or gives away this blessed book directly is liable to arrest, fine, and the confiscation of all his books. But if a regularly licensed bookseller will place the Testament in the printed list of books he desires to sell, and will, for a consideration or love of fair play and the truth, make our colporteur his agent, then he may sell the good farmer a book on Bees and a Kralicka or Testament also.

A Bible Reader — Julia Most.

The first of more than 1,200 Romanists to join the mission in Bohemia was Julia Most. Her father, when dying, uttered these remarkable words : " You, my children, are young and will live to find the truth, but I am old and shall not live to see such a day." At the time Miss Most first heard of the Mission Gospel Meetings she was ignorant of

the Bible and had lost all respect for the priests, whose immoral lives are often most scandalous. It must never be forgotten that Romanism in America is a hundred fold better than it is in Austria. Bibles in almost all American homes and pure churches on every hand have changed the outward lives of Roman Catholics, and compelled a more decent regard to common morals in the priests.

In a few months the gospel truth became clear to Miss Most and she became a sincere follower of Christ and a persevering student of the one Book. God's Book is a great educator, and the Book of Books has made a wonderful impression on this faithful student. In the Bohemian language there is no complete concordance, yet if you ask this converted Romanist for any passage in the Bible she will turn readily to it, so remarkable is her knowledge of the Scriptures. She conducts a Bible service with marked acceptance, is tactful in talking with individuals about their personal need of Christ, and has led not a few to believe in the sinner's Friend. In the Rescue Home she conducts meetings every week, and she is the faithful secretary of the Young Women's Christian Association. In order that she might become more efficient in such work, some ladies of the Young Women's Christian Association of London have supported her for six months in that city. For ten years she has been a Bible reader, a work the significance of which it is difficult for us at home in America to appreciate, and whose value none can estimate. One needs to look in

the faces of these men and women to see the power that lies in our current phrase, "An open Bible." Take as an example : —

Evangelist Hodek.

A strong, tall man of over fifty, he was about thirty years of age when he heard that some friends of his in a neighboring village had a wonderful book and a new religion. His curiosity prompted him to make them a visit. For the first time in his life he saw a Bible. He listened with intense interest to their story, read some chapters from the wonderful book for himself, and determined to secure a Bible and search for the truth. Card playing with boon companions at the village inn until the small hours of the morning was exchanged for Bible reading and care for his neglected family. He soon found him who is able to forgive sins, to the joy of his heart ; his wife was equally blessed and their home became a happy Christian one.

In old times he always carried with him a pack of cards ; now you never see him without a New Testament in his pocket. This soldier of the cross believes in always having with him the sword of the Spirit, and he has more than once suffered for the faith.

One Sunday his family prayers were disturbed by the shouting of people before his windows. They had just returned from the Roman Catholic Church. He opened the window and begged them to desist. In the brief discussion that followed Mr. Hodek told the crowd that they had a blind faith. " If," said he, " the priest should tell you that

a canary bird is a blackbird you must accept his statement, but I should know it is a canary." For this utterance he was called before the authorities and sentenced to a month's imprisonment for insulting the Roman Catholic Church. Appeal to Vienna to have this sentence reversed met with refusal, and the thirty days were spent in prison.

At another time, a local policeman entered his country home and tore the hymn book from his hands. Because such illegal conduct met with remonstrance, the officer placed his bayonet on the breast of Hodek and threatened him with instant death. The fright of the mother, with a three days' old babe in her arms, can be imagined. That baby is to-day one of the most active Young Men's Christian Association workers in Smichov, Prague. The father has sold his farm. He has grown from year to year, in his knowledge of the Scriptures and in his ability to hold gospel meetings, and has now been located for five years in the city of Klattau, in one of the darkest parts of Bohemia, where the gospel has not been preached regularly for over 200 years, and where very few have ever seen the Bible. There he began holding Bible meetings in his own house. One by one souls were found hungering for the simple truth as it is in the Word of God. Many have secured copies of the Scriptures. To-day there is, in Mr. Hodek's house, a branch church of Pilsen, and nearly forty gather every Lord's day to hear this plain, earnest man explain the Bible out of his own life's experience

and as taught by the Spirit. Surely "the entrance of thy words giveth light."

Young Men's Christian Association Work.

On the sixth of March, 1886, after two refusals, the Governor of Bohemia finally signed the document legalizing a Young Men's Christian Association in the land of Huss — the parent society to be in Prague, the capital city, with the right to establish branch societies anywhere in Bohemia where there are ten members. Let Dr. Clark tell the story of the beginning of this important branch of Christian work in the Austrian mission: "More than fourteen years ago a class of Bohemian lads and young men, six of whom are now in the ministry, met regularly in my home in Prague for Bible study. With cards of invitation for *themselves* and *friends*, they often brought others with them. One of these invitations found its way into the Police Department. The next day I was summoned before the Chief Police Commissioner of our suburb. The dangerous card of invitation lying upon his table indicated at once why I was called.

"'Dr. Clark, what is this gathering in your house?' 'A Bible class.' 'Will you describe the meeting from beginning to end?' 'We first sing a hymn.' 'Show me the hymns,' he interrupted. The little book was placed before him and studied with suspicious eyes. 'Proceed, sir.' 'We then join in prayer.' Another interruption. 'What prayer book do you use?' And now my examiner's astonishment came to its height as I answered, 'No prayer book.' 'How, then, do you pray?' the Commissioner asked. 'As the child needs

no printed form when speaking to his father, so the disciple of Christ may speak to him in prayer without a book,' I answered. After various explanation I was dismissed with the intimation that if I kept the class small and private and admitted no one under fourteen years of age I could continue such a gathering."

The Reformed, Lutheran, and a few Roman Catholic churches have since adopted the idea. A close corporation of fifteen believing men constitute an upper controlling committee for all the Young Men's Christian Association work organized by our mission. Most of them have now small libraries, and public lectures are often given in the winter. That the Young Men's Christian Association work thus established in 1886 has had a remarkable record is shown by the fact that at a recent conference in Caslau, twenty-nine societies with eighty special delegates were represented. Twelve of these are under Dr. Clark's direction. The nearness of Caslau to Kuttenberg, once the scene of wholesale martyrdom, made doubly impressive the question of one of the speakers, "Is not such a conference a partial answer to the prayers of 4,000 martyrs that were hurled down the shafts of the old silver mines of Kuttenberg?"

As the center for over 5,000,000 Bohemians Prague should have a large Young Men's Christian Association building. Here is an opportunity for some man to build for himself into the eternal tabernacles, and to house on earth this parent organization in Prague, which now numbers over 250 members, has

a library of about 1,000 volumes, and a building fund of \$1,400.

Maria Adolf's Kreutzers.

There is one story of a little Bohemian girl that is so full of interest that it must be repeated here, for it illustrates with wonderful aptness how our Lord can still multiply the lad's five barley loaves and two small fishes.

Her mother died when she was young, and her father neglecting to support her, she was cared for by a poor Christian woman. She attended a good many of the church meetings with her foster-mother and became very much interested in hearing about the ignorant colored children of America. So, though but a wee lassie of five years, she began to collect kreutzers (a coin of the value of one half a cent) to send to them. When she had twenty of these coins she brought them to Mr. Clark and asked him to send them to the destitute colored boys and girls. While he was waiting for some one to come to Prague who could take them, a Christian gentleman from Chicago (Mr. Blatchford) called, and when he heard of Maria Adolf and of her kreutzers he said he would be glad to take charge of the Austrian coins, but he wished first to see the little girl. So he climbed the two flights of poor stairs to her room, and sitting down beside her, with Mr. Clark as interpreter, had a little talk and departed. Later, at a meeting of the American Missionary Association he told the story, and when he had finished laid down \$100 as the price he would pay for one of

these small coins. The words and the act had such an effect that in a few minutes the twenty kreutzers had mounted up to \$800. Meantime the little girl went on saving till she had twenty more. A published article told of it, and promised one to any school that would raise money for a scholarship for a single child, it to be called the Maria Adolf Scholarship; and these last twenty silver pieces led to the giving of about \$1,200 more. Who in America will sow some seed for the

Krabchitz School for Girls,

the Mt. Holyoke of Bohemia, and the only school in all this land for Bohemian Protestant girls? It owes its existence, as do so many excellent educational institutions, to the Christian heart of America. The late Pastor Schubert, its founder, used to say, and truly, "No American Board, no Krabchitz," thus giving full credit to the women of America who helped erect the first buildings. The school is still small, but about forty pupils, and its continued feebleness has been due mainly to *three causes*: the great poverty of the people; the inability of the mission to help more than a very few; and the difficulty of complying with the requirements of a government not yet friendly to such an institution. It is but latterly that permission has been obtained from the authorities for classes more advanced than those in the best public (common) schools. But this new concession opens a new era for Krabchitz, if only there be money to make it possible for Pastor and Mrs. Scholterz, the directors, to receive ap-

plicants at reduced rates. A few scholarships would do untold good at this stage. The school has an honorable record, and has had even now some 500 or more pupils. It has already furnished many teachers and deaconesses, and a missionary to our work, and our pastors and evangelists have found in its graduates their helpmeets in their arduous work ; while as wives, mothers, and Sunday-school teachers, many will rise up to bless the school for its training.

The Sunday-School.

This is a comparatively recent institution in Bohemia, but it has taken a strong hold on all the evangelical churches, and a small Sunday-school literature has been published. This year a kind friend in London has sent through the Foreign Sunday-school Association \$100 to help in circulating Sunday-school lesson papers for teachers, scholars, and home study. To us, who have always known the Scriptures, it is inconceivable with what avidity these inquiring Romanists study the Word of God. Three times on the Sabbath day they will gather for preaching and instruction, so eager are they for light. The lesson papers required each month are about 8,500. These are first printed for the *Bretane*, the monthly paper of our Free or Congregational Church ; then by the change of a few words they are soon ready for supplements to the Lutheran, the Reformed, and the little Baptist paper.

There are 57 Reformed and 31 Lutheran churches in Bohemia, in part supported by the State. Some of these are over 100 years

old. In them, as in the Romish church, every child reaching the age of twelve to fifteen is confirmed. There are also two Moravian and two Baptist churches, each with four out-stations.

Pastor J. Kovar adapts to our circumstances much of the work of the American Dr. Peloubet, while doing original work beside on these Slavic lesson papers ; this, too, in addition to the care of his growing church in Pilsen, with its three out-stations, his oversight of a branch of the Young Men's Christian Association, and other literary work useful both here and in America.

How the Work Grows.

A colporteur visits a village or a household and loans, if he cannot sell, a copy of the Book of Books. On coming again, weeks or months later, he finds some soul waiting eagerly for his return, and full of questions. Now, although the law will not allow public religious services except by the churches recognized by the State, it is entirely competent for a person to have house or family worship with *invited* guests. So the house is soon filled with curious or interested souls, and for hours the evangelist or colporteur holds converse in that close and warm-hearted and free way that belongs to neighborhood and house-to-house meetings. Should these gatherings get noised abroad, the priest may, perhaps, interfere. He has influence with the police, who may be friendly or bigoted, and much turns upon this. At Hussenitz, for example, the birthplace of John Huss, the great reformer of Bohemia, who antedated Luther a

hundred years, there was hardly a Bible in the village of 2,000 souls. Some Bibles had been sold and the purchasers desired to meet with Paul Zelinka, the Free Church or Congregational preacher, in our house in the old Huss garden. A limited number were invited, but a policeman was sent to break up the meeting, and all who were present were cited before the magistrate. Mr. Zelinka was fined and the meetings prohibited.

Some young people, our members, desired instruction in the Bible and were given it in a private room, without even vocal prayer. This, too, was counted dangerous and forbidden, and Mr. Zelinka was again fined. Placards were posted at the street corners, threatening any one not a member of this Free Church with fine if he attended its services. But all this, instead of lessening interest, only awakened it. More than one Roman Catholic promptly decided that he would change his religion — of which he must give due notice to the authorities — and so new fuel was added to the flame. Not only is all the village set to talking of the new religion, but every hamlet within thirty miles is aroused, and so the bigotry overreaches itself and the priest and magistrate but further the work they tried to destroy.

For some weeks a man with gun and bayonet was stationed every Sunday before our Huss Chapel to keep away any one not an actual member of the Congregational Church.

After a whole year of such limitation, no answer coming in twelve months to our appeal to higher authority, the preacher opened his doors again to those who wished

to hear the gospel. That was about two years ago. No answer has come from Vienna to the appeal, but the meetings are now undisturbed.

At Stupitz.

For nearly two years the local county police invaded Mr. Pospisil's home and broke up the simple services with the Book. Now there is a nice chapel and out-stations. How were these out-stations begun and carried on, you ask. In this way, for example: a man who had heard the truth desired that his relatives should know of this new thing, so he invited his uncle living some five hours distant to spend a Sunday with him. He comes, is asked to go to the chapel service, does so, and is impressed. He comes again.

This interested Romanist now determines that his neighbors shall hear what he has heard, and in the exercise of his legal rights—for great care is taken not to transgress, at least, the spirit of the laws—he has a meeting for *invited guests* at his own house. At the second one the priest, who had been standing near the door during the address, pressed his way through the crowded room, and begged to be allowed to add a few words. At first he spoke quite properly, but coming then to the matter of faith, he said: "Of course you are to believe in Christ, as the speaker said, but that is not all. You are to believe in St. Wensel and St. and St.," naming over a number of others. "But now," he added, "I am bound to tell you that the preacher is a Protestant and a heretic. You are my people, and I require you to have nothing to do with

this Clark religion. In the name of the Trinity I command you to follow me at once out of this room." He crossed himself and left, followed by about one fourth of his hearers. The rest remained to hear another address. An immoral life had undermined the influence of this priest and prepared the way for rejection of all religion — as is indeed true in many places. It is this terrible canker of immorality that makes such a call for our

Rescue Home.

The crying need of a home for girls who had been led astray appealed for years to the faith and courage and love of our devoted missionaries, and at last, in 1886, Mrs. Clark and a few friends felt their hearts so wrung with pity, love, and longing for these poor souls that they moved forward. The government sanctioned the needed statutes. A matron was secured, and two small rooms and a kitchen were rented. It was soon clear that a home with a garden must be procured if the work was to continue, and in 1888 such a one was purchased. The first payment of \$200 exhausted our "rescue treasury," but in faith that it was God's leading \$800 more were pledged for November. Many letters were written and much prayer made for the Master's help. "As the time approached our faith was sorely tried," says Mrs. Clark, "for but few gifts had been received. But as the time drew near our hearts were moved with deep thankfulness, as contribution after contribution came in. On the morning when the \$800 was due we still

lacked \$20, but at noontime it came. Our work soon outgrew our first small quarters, and four years ago this house was sold and another bought. There we hope by God's help to do our part toward redeeming men and women from this curse of immorality, so common in these lands. The debt, originally £800 sterling, on our new home must be paid in annual sums of \$500. For this we trust our God and tell the need to his people. To the praise of our Father be it said that there has never been an hour when we had to say there is absolutely no money in the treasury, though the amounts have been sometimes very small." Dr. Clark joins "Father Endeavor Clark" in saying to all fathers and mothers, "Do not send your children alone to Germany, France, or Austria to complete their studies unless you can go with them and safeguard them from the peculiar perils of continental cities."

Self-Support—The Converted Joiner.

The spirit that is in these people whom the American Board are helping is well illustrated in Pastor Kotouc and his church at Weinberg, Prague. The tale may be briefly told in about these words. In 1885 a young joiner found work in Tabor where the Board had planted a little church. He had never read even a single Gospel, and was so inclined to Socialism that the police kept a sharp eye upon his movements at all times. In Tabor he saw a young lady that pleased him, and in open and manly fashion — which means more than can be told in this country — went to her parents and asked permission to call upon

her. While conversing with her parents and herself, his eye fell upon a large book lying upon the table, and he asked, 'What book is this?' The answer, "It is a Bible, the word of God," awakened a lively interest, for the book was entirely new to him. "If this be God's word," he said, "my first duty is to know what it teaches." He began at once to attend the Gospel meetings, and in December our Brother Clark received him into the Tabor church. In the following winter, 1886, he became a member of the training class for Christian workers in Prague.

His progress was marked from the first, and after some years of this kind of study he began working as an evangelist in Eastern Bohemia. His faithful work and earnest study were owned of the Master and he became an accepted and acceptable preacher. Two years ago, when Pastor Volis died, his church (Weinberg) asked the mission for the privilege of choosing his successor. It was willingly granted, but on these conditions, that from the first the church should pay one half of the salary, and from the year 1900 should pay it all. The church agreed, and chose Brother Kotouc as its pastor, a noble-looking, loving, warm-hearted man ; and there he is to-day, not only caring for all the interests of his parish, but, with his helpers, for three out-stations as well.

The Mother Church

at Prague has for its pastor, Rev. Alvis Adolf, whose heart the Lord so strengthened that he quietly told his people that he was ready to serve them with NO FIXED SALARY, and that

he would accept for his support whatever they were led of God to give in their weekly offerings. Do you wonder that this man's face shines, and that he is a power for good? Would you not expect the influence of his church to be far-reaching? It was by the aid of the American Board that he completed his collegiate and theological studies. His work now includes the General Secretaryship of the Young Men's Christian Associations, the editing their monthly paper, and the care, with his deacons, elders, and young men, of TEN out-stations. Beside, he has published a volume of sermons, is the author of hymns and tracts, and is now writing a commentary on the Epistle to the Romans. Praise God for this busy, devoted man!

An Announcement and a Request

We desire to place Dr. CLARK's forthcoming
story of

"GOSPEL WORK IN BOHEMIA"

WITH

SUNDAY-SCHOOL SCHOLARS,

CHRISTIAN ENDEAVORERS,

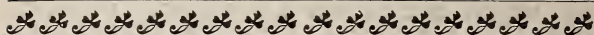
MISSIONARY COMMITTEES,

and every person interested in Christian work among Roman Catholics at home and abroad.

If you will send us a postal card giving your name and post-office address, we will notify you when the book comes from the Press and you shall have it at a liberal discount. Address your postal card to

CHARLES E. SWETT,

Congregational House, 14 Beacon Street, Boston, Mass.



Will not the pastors, leaders in Christian Endeavor, Sunday-School Superintendents, and Missionary Committees read and help circulate? The wide scattering of such papers as these is sure to awaken interest.

Please send to Charles E. Swett, 14 Beacon Street, Congregational House, Boston, Mass., for the special leaflets, entitled:—

“A Message to the Lord’s People.”

“Notes from the Field Workers.”

“Variety and Breadth of the Work.”

“Testimonies to Missions.”

“The Forward Movement.”

“Ceylon a Key to India.” (Price, 10 cents.)

“Some Phases of Mission Policy.”

“A New Message to the Lord’s People.”

Will you not help in the circulation of these and other documents among the people of our churches?

